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"ligence alone affords us any satisfactory conception of the universe, as a whole, "or of any single portion of the cosmos which may be selected for exclusive study.

"Unless we are profoundly mistaken, it is only through the conception of such "an energy, as an active causative principle, underlying and pervading the material cosmos, together with the recognition of the dignity of human reason, empowered as it is to perceive self-evident, universal, and objective truths, that we "can understand the groundwork of science and attain to a final and satisfactory "Epistemology."

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L'ESIGLIO DI S. AGOOTINO. Note sulle contraddizioni di un Sistema di Filosofia per Decreto. By *Lorenzo Michelangelo Billia*. Turin: Fratelli Bocca. 1899. Octavo, pages, xi+148. Price, L. 3.

This book was occasioned by Professor De Craene's volume on *De la spiritualité de l'âme*. It is a metaphysical discussion of various questions relating to the philosophy of the Thomist school and of materialism. While not polemical, the book defends philosophic idealism. The supreme thought of the author is the Christian philosophy. The more philosophy becomes Christian, he says, the more it is philosophy, and Christianity is more philosophic the more it is sincere and entire. The author deprecates the present condition of the school in regard to the teaching of religion. Those who would take God from the school, he declares, are enemies of the human race. Religion is not a complement of education, a part of it, like other branches of learning, it is education itself. There is no true education that is not religious. Such is the conclusion of the author after a series of metaphysical discussions which take the reader back among the scholastics and leave him there.

THE DYNAMICS OF MIND. By *Rajkumar Banerji, M. A.* Part the First. Calcutta: Mitter Brothers. Bhowanipur. 1899. Pages, 46. Price, 1s. 6d.

Rajkumar Banerji, an Indian savant, publishes in the Indian Philosophical Series, No. 1, which is just out, a thoughtful monograph on *The Dynamics of the Mind*. It is based on the proposition that "mind is motion," and tries to explain mental activity from the laws of motion. It cleverly introduces modern theories of elasticity, postulates a thought-field analogous to the magnetic field, and also speaks of thought-induction, the transmission of thought-waves, convertibility of thought-waves, etc., etc. Sir William Crooke's ideas and also Thomson and Tait's theories are utilised in the interest of a mechanical explanation of thought transference.

As to the value of these speculations, we have to say that they are more ingenious than verifiable. They collide with the main facts as to the nature of the soul, which does not consist of motion but is the significance of a certain form of motion. The nature of mind does not consist in thought waves which can be treated like electric waves, but in the representativeness of certain feelings. Thus, it is obvious that the treatise of Rajkumar Banerji is based on premisses, which, accord-

ing to our views, are radically erroneous; but for all that we cannot help being interested in the author's attempts, which are cleverly made, and indicate not only a versatility of mind but also a pretty thorough acquaintance with mechanical and electrical science.

ENGLISH POLITICAL PHILOSOPHY FROM HOBBS TO MAINE. By *William Graham*, M. A., Professor of Jurisprudence and Political Economy at Queen's College, Belfast. London: Edward Arnold. 1899. Pages, xxx, 415. Price, 12s.

The design of Professor Graham's work, which immediately engages one's attention by the erudition which it displays and the clearness of its expositions, is twofold: (1) that of giving a connected account of the political theories of the greater English political thinkers that have most influenced practice from the days of Hobbes, and (2) to disengage by the use of criticism the permanent elements of political theory from the erroneous doctrines which have been virtually eliminated by history. His method is that of a combination of the old deductive and the new historical methods. The political thinkers whose systems he expounds are Hobbes, Locke, Burke, Bentham, John Stuart Mill, and Maine. While the book is addressed to ordinary students of political philosophy, it will be especially appreciated, the author believes, by serious students of maturer years who are acquainted with his work on *Socialism*.

ETHICS AND REVELATION. By *Henry S. Nash*, Professor in the Episcopal Theological School at Cambridge. New York: The Macmillan Company. 1899. Pages, vi, 277. Price, \$1.50.

The present volume is a collection of lectures delivered by Professor Nash in Philadelphia, under the auspices of the Church of Holy Trinity, the officers of which are the trustees of the John Bohlen Lectureship,—a lectureship modelled upon the Bampton Lectureship of Oxford, England. The object of the lectureship is the apology of the Christian religion, and the aim of the lectures of Professor Nash has been "to show that the Bible marks out the road along which conscience must travel, if it would treat our life on earth with abiding seriousness." Professor Nash adopts the view that the higher criticism, despite the many sins it has to answer for, has placed the question of biblical religion, and the dogmatic theories with which it has been historically connected, upon an entirely new footing. But the views of Professor Nash on the main problems of Christian dogmatics will be found to be quite orthodox.

CLEMENS ALEXANDRINUS UND DAS NEUE TESTAMENT. Eine Untersuchung. By *Hermann Kutter*. Giessen: J. Ricker'sche Buchhandlung. 1897. Pages, iv, 152.

The common opinion concerning Clement of Alexandria is that he does not distinguish between the canonical and Apocryphal writings of the New Testament,